



How to be from the Righteous Slaves of *@Allah*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

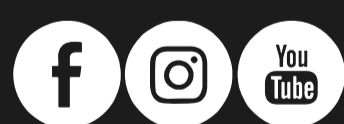
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to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
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If you find any errors or corrections that need
to be made, kindly inform us via our email
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him

Staying Composed and Humble

Chapter One

In this series, we will learn how to be among the ‘Ibadur Rahman (faithful slaves of the Most Merciful).

To do so, we will explore the eight characteristics that define the ‘Ibadur Rahman as mentioned in Surah al-Furqan.

Allah ﷻ says:

1

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.

Surah al-Furqan 63

The first quality is tranquillity (Sakeenah), coupled with composure. Allah describes the ‘Ibadur Rahman as humble beings who walk on the earth with:

1

humility

2

tranquility

3

request

‘Abdullah ibn ‘Abbas رضي الله عنهما explains this Aayah, stating that their chastity and humility is evident in the way they walk, demonstrating obedience to Allah.

When faced with disrespect or ignorance, their response is characterised by words of peace and a refusal to engage in vulgar or evil speech. This control extends to both their walking and talking.

Ibn al-Qayyim emphasises the dual control exercised by the ‘Ibadur Rahman. He says they maintain composure and humility in their gait and choose words carefully when faced with ignorance or evil.

Allah warns us from walking in a way that is blameworthy:

2

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا

And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.

Surah al-Isra 37

Repelling good with evil has also been enjoined in the following Aayaat:

3

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدُوٌّ كَانَ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ۚ وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حِظٍّ عَظِيمٍ

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world.

Surah al-Fussilat 34-35

‘Ibadur Rahman understand that good and evil are not the same, and they repel evil with goodness. By responding respectfully to those who disrespect them, they can dissipate any animosity or hate directed towards them.

To embody the traits of ‘Ibadur Rahman, one must exercise control over how they walk and talk.

Seeking guidance from Allah to cultivate good manners and etiquette is crucial. The Prophet ﷺ used to make the following du’aa:

4

[...] اللَّهُمَّ اهْدِنِي لَأَحْسَنِ الْأَعْمَالِ وَأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لَأَحْسَنِهَا إِلَّا أَنْتَ وَقِنِي سَيِّئَ الْأَعْمَالِ وَسَيِّئِ الْأَخْلَاقِ لَا يَقِي سَيِّئَهَا إِلَّا أَنْتَ.

[...] O Allah, guide me to the best of deeds and the best of manners, for none can guide to the best of them but You. And protect me from bad deeds and bad manners, for none can protect against them but You.

Sunan an-Nasa'i 896

Whenever the Prophet ﷺ would leave the house, he would say the following du’aa:

5

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضِلَّ أَوْ أَزِلَّ أَوْ أُزِلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

"O Allah! I seek refuge in you lest I misguide others, or I am misguided by others, or slip or made to slip, or cause injustice, or suffer injustice, or do wrong, or have wrong done to me."

Sunan Abi Dawud 5094

The Prophet's ﷺ du’aa seeking refuge from ignorance, oppression, and transgressing limits serves as a powerful example for those striving to be among the ‘Ibadur Rahman.

Praying Qiyām al-Layl

Chapter Two

In this episode, we delve into the second characteristic required to be among the ‘Ibadur Rahman - safeguarding Qiyām al-Layl.

They excel in the five daily obligatory prayers by praying on time and in the correct manner. Their commitment extends to voluntary acts, as they seek to perform additional prayers with excellence. Allah emphasises the outward manifestation of ‘Ibadur Rahman through diligence in protecting their prayers.

Allah ﷻ says:

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا

And those who spend the night in worship of their Lord, prostrate and standing.

Surah al-Furqan 64

QIYĀM AL-LAYL, OR THE NIGHT PRAYER, IS A SUNNAH MU'AKKADAH - A HIGHLY EMPHASISED PRACTICE.

The Prophet ﷺ emphasised its virtues, describing it as the best prayer after the obligatory ones. He said:

01

[...] وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ

[...] and the most excellent prayer after what is prescribed is prayer during the night.

Sahih Muslim 1163a

In another hadith, he said:

02

عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ إِلَى رَبِّكُمْ وَمَكْفَرَةٌ لِلْسَّيِّئَاتِ وَمَنْهَاجٌ لِلْإِثْمِ

You must perform the night prayer for it is the habit of the righteous who came before you, it brings you closer to your Lord, it expiates your evil deeds, and prevents you from sinning.

Mishkat al-Masabih 1227

From this hadith, we learn that it has the following benefits:

- 1 A custom of righteous people
- 2 A means to seek forgiveness
- 3 Prevent sins
- 4 Draw closer to Allah ﷻ

THE PROPHET ﷺ PRAYED THE NIGHT PRAYER DURING THE FIRST, OR THE MIDDLE, OR THE LAST PORTION OF THE NIGHT.

The best time to pray Qiyam ul Layl is the last third of the night. The Prophet ﷺ told us:

يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ

03

Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left, and says: Who supplicates Me so that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him?

Sahih Muslim 758a

To be among ‘Ibadur Rahman, one must worship Allah ﷻ day and night.

What sets them apart? What characterises the worshipers of the Most Merciful? They devote themselves to Allah ﷻ during the day and intensify their worship during the night. Their nights are spent in prostration, bowing, and standing in prayer for their Lord, Allah ﷻ.

Start with small efforts, and gradually increase, keeping in mind the numerous virtues associated with this prayer.

By mastering both obligatory and voluntary prayers - especially Qiyam al-Layl, individuals can embody the second quality of ‘Ibadur Rahman.

Fearing the Hellfire and Rejection of One's Good Deeds

Chapter Three

To be considered among the 'Ibadur Rahman, the third essential quality is to harbour a deep fear of the punishment of the Hellfire.

Allah tells us about them:

1 وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا، إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

And those who say: "Our Lord! Avert from us the torment of Hell. Verily its torment is ever an inseparable, permanent punishment. Evil indeed it (Hell) is as an abode and as a place to rest in.

Surah al-Furqan 65-66

أَصْرِفْ means to divert something.

'Ibadur Rahman have a profound awareness of the severe and painful consequences associated with Hellfire. They know it's an evil place where one would not wish to remain or reside.

'Ibadur Rahman exhibit a distinctive quality: they are genuinely terrified by the punishment, anger, and wrath of Allah ﷻ. Yet, it is crucial to note that this fear is not exclusive to them but extends to every sincere believer.

Allah ﷻ tells us about them in another Surah:

2 وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ

And those who give what they give while their hearts are fearful because they will be returning to their Lord.

Surah al-Mu'minoon 60

Allah ﷻ tells us that righteous believers, in general, perform acts of worship such as prayer, fasting, charity, and pilgrimage. However, their hearts tremble with trepidation, fearing whether their deeds will be accepted or rejected.

These individuals diligently fulfil their obligations and voluntarily engage in additional acts of worship. Despite their admirable actions, their hearts tremble with anxiety. Why? Because they are acutely aware that they will ultimately return to their Lord. They fear the punishment of Jahannam, as it is vividly described in the Qur'an and the Sunnah.

When our Mother 'Aisha رضي الله عنها sought clarification from the Prophet ﷺ regarding those whose hearts tremble, she mistakenly associated it with sinful actions such as drinking and stealing. The Prophet ﷺ corrected her, explaining that it refers to those who fast, pray, give charity, and perform good deeds, yet fear that their efforts may not be accepted.

Believers, while engaging in acts of charity and performing good deeds, express their fear of Allah ﷻ.

Allah ﷻ, in His mercy, assures believers that He takes care of those who worship Him in fear. He places them in Jannah and alleviates their fears.

The Prophet ﷺ said in an authentic hadith, that Allah ﷻ said:

2

وَعِزَّتِي لَا أَجْمَعُ عَلَى عَبْدِي خَوْفَيْنِ وَأَمْنَيْنِ إِذَا خَافَنِي فِي الدُّنْيَا أَمَّنْتُهُ يَوْمَ الْقِيَامَةِ
وَإِذَا أَمَّنَنِي فِي الدُّنْيَا أَخَفْتُهُ يَوْمَ الْقِيَامَةِ

By My might, I will never combine in My servant two fears or two securities. If he feared Me in the world, I will make him safe on the Day of Resurrection. If he felt secure from Me in the world, I will make him fearful on the Day of Resurrection.

Sahih Ibn Hibban 640

This tells us that the choice is clear – either we face fear in this world or in the next.

Imam al Hasan al Basri said that a believer combines righteous deeds with fear of Allah. In contrast, the hypocrite combines evil deeds with feelings of safety, assurance and wishful thinking. Allah ﷻ warns against such false reassurance.

‘Ibadur Rahman embody a balance between fear and hope. They beseech Allah ﷻ, saying, "O Allah, divert from us the punishment of the Hellfire."

The Prophet ﷺ taught our Mother ‘Aisha رضي الله عنها a du’aa that included the following words:

3

[...] اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا

[...] O Allah, I ask You for Paradise and for that which brings one closer to it, in word and deed, and I seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And I ask You to make every decree that You decree concerning me good.

Sunan Ibn Majah 3846

Embracing Moderation

Chapter Four

Let us delve into the fourth essential quality and characteristic required to become among the ‘Ibadur Rahman – embodying moderation.

It is imperative not to be an extremist, whether in exaggeration or negligence.

‘Ibadur Rahman - the devoted servants of the Most Merciful - maintain a balanced approach in their actions.

Allah ﷻ, in His wisdom, highlights this quality in relation to spending:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

01

And those who, when they spend, are neither extravagant nor stingy, but hold a medium (way) between those (extremes).

Surah al-Furqan 67

These individuals follow a middle path between extravagance and stinginess. It is because they understand that on the Day of Judgment, they will be questioned about the blessings Allah ﷻ gave them.

The Prophet ﷺ said:

لا تزول قدما عبد يوم القيامة حتى يسأل عن عمره فيما أفناه ، وعن علمه فيما فعل فيه، وعن ماله من أين اكتسبه، وفيما أنفقه، وعن جسمه فيم أبلاه

02

Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out.

At-Tirmidhi, who classified it as Hadith Hasan Sahih

‘Ibadur Rahman, a chosen creation of Allah ﷻ, navigate through life with a commitment to moderation. Ka’b ibn Farrookh asserted that the best state of affairs of this Ummah is one that lies in the middle – avoiding extremes.

In a narration found in the Tafsir of Ibn Jareer at-Tabari, it is emphasised that goodness lies between two sins or two evils. When questioned about this, the response was the statement of Allah ﷻ in Surah al-Furqan: And those who, when they spend, are neither extravagant nor stingy, but hold a medium (way) between those (extremes).

Avoiding Sins

Chapter Five

Let us now explore the fifth crucial quality that one must embody to be counted among the ‘Ibadur Rahman.

These individuals who are devoted to Allah ﷻ are recognised for their avoidance of sins, while diligently striving to steer clear of transgressions and errors. Although they are not infallible, they make every effort to avoid repeated engagement in minor sins as well as falling into major sins.

Allah ﷻ tells us in the Qur’an:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.

Surah al-Furqan 68

1

SHIRK

Firstly, they refrain from committing Shirk – associating partners with Allah.

In another Surah, Allah ﷻ tells us:

1

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly fabricated a tremendous sin.

Surah an-Nisa 48

‘Ibadur Rahman know that Allah ﷻ does not forgive those who associate partners with Him in acts of worship, such as du’aa, sacrifice, prayer and so on. Rather, forgiveness is granted to those who refrain from committing shirk but fall into sins below that level of disobedience.

Understanding the gravity of this sin, they ensure that Allah's rights are preserved and never compromised.

2

KILLING

Secondly, they abstain from taking innocent lives, avoiding any form of harm or oppression towards others.

The Prophet ﷺ said in a hadith:

- 2

لَزَوَالُ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ مُؤْمِنٍ بِغَيْرِ حَقٍّ

If this world were to be destroyed, that would be less significant before Allah than the unlawful killing of a believer.

Sunan Ibn Majah 2619

3

ZINA

Thirdly, ‘Ibadur Rahman distance themselves from the grave sin of Zina (adultery and fornication). They recognize the detrimental effects of this act:

- 1

It brings illness to the heart
- 2

It destroys the community

The Prophet ﷺ elucidated in a hadith:

- 3

إِذَا زَنَى الرَّجُلُ خَرَجَ مِنْهُ الْإِيمَانُ كَأَن كَانَ عَلَيْهِ كَالظُّلَّةِ فَإِذَا انْقَطَعَ رَجَعَ إِلَيْهِ الْإِيمَانُ

When a man commits fornication, faith departs from him and there is something like a canvas roof over his head; and when he quits that action, faith returns to him.

Sunan Abi Dawud 4690

The devoted servants understand the importance of avoiding means or situations that may lead to Zina, such as seclusion with the opposite gender in inappropriate settings.

Both men and women among the ‘Ibadur Rahman take precautions, with women refraining from unnecessary beautification in the presence of non-mahram men. Men, in turn, lower their gaze, recognising that these actions are contrary to the qualities of the ‘Ibadur Rahman.

It is crucial to acknowledge that anyone engaging in these major sins is accumulating a heavy burden of sins that lead to the Hellfire.

However, the door of repentance remains open. Allah, the Most Forgiving and Merciful, promises to exchange sins for good deeds if one sincerely repents, believes in Him, and follows it up with righteous actions.

Avoiding Gatherings of Falsehood

Chapter Six

Let us now explore the sixth characteristic that you must embody to be counted among the ‘Ibadur Rahman. This quality emphasises the importance of avoiding gatherings and circles tainted by falsehood and evil.

The devoted servants of Allah ﷻ consciously distance themselves from places where idle speech, false testimony, and harmful conversations occur.

Allah ﷻ tells us in the Qur’an:

01

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.

Surah al-Furqan 72

‘Ibadur Rahman prioritise protecting their ears from hearing idle speech and falsehood. They actively avoid gatherings where backbiting takes place, where people are spoken about in negative and harmful ways. Such devoted servants do not entertain or indulge in conversations that involve harm or ill-intentions.

These distinguished individuals steer clear of places where music is played, where backbiting occurs, and where people mock, ridicule, belittle, or lie about others. They refrain from gatherings where innovation is taught, avoiding any participation in actions contrary to the Sunnah. ‘Ibadur Rahman adhere to places where the Sunnah is promoted and upheld.

Furthermore, they do not attend gatherings where pagan festivals are celebrated, such as Christmas or Diwali. Instead, they remain committed to their principles, abstaining from participating in activities that go against the teachings of Islam.

The scholars, in interpreting this verse, assert that ‘Ibadur Rahman do not participate in any form of falsehood. Whether it involves idle talk, backbiting, or any other evil, they maintain their distance. Ibn Jarir, in combining various opinions, concludes that the verse signifies their avoidance of all forms of falsehood.

Honouring the Speech of Allah

Chapter Seven

Let us explore the seventh quality that one must possess to be counted among ‘Ibadur Rahman.

These devoted servants of Allah are known for their profound reverence and honour for His speech, i.e. the Qur’an. They are known to act upon it.

Allah ﷻ says about them:

1

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخْرُوا عَلَيْهَا سُبَّاً وَعُمِيَانًا

And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.

Surah al-Furqan 73

They do not become deaf and blind to reminders. Instead, they embrace and accept them with humility.

Contrary to some individuals who react with anger and arrogance when advised with the verses of Allah, ‘Ibadur Rahman respond differently. They do not repel or turn away from divine guidance; rather, they listen attentively and open their hearts and minds to the wisdom within Allah's words.

‘Ibadur Rahman respond by listening, not just hearing in the superficial sense, but in a way that benefits them. This type of listening involves deriving benefit and understanding from the verses of Allah. It goes beyond mere auditory reception to a deeper level of comprehension and application.

In the Qur’an, Allah ﷻ mentions that some people will regret on the Day of Judgment, saying:

2

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"

Surah al-Mulk 10

‘Ibadur Rahman are characterised by their ability to listen, ponder, and extract valuable lessons from the speech of Allah.

A great Tabi'ee emphasised that ‘Ibadur Rahman do not become deaf or blind to the truth; rather, they understand and benefit from what their Lord has conveyed to them. They are a people who actively engage with divine guidance (Qur’an), seeking to comprehend and implement it in their lives.

The Prophet ﷺ, in the following hadith, highlighted the gravity of turning away when reminded of Allah:

3

[...] وَإِنَّ أَبْغَضَ الْكَلَامِ إِلَى اللَّهِ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ اتَّقِ اللَّهَ فَيَقُولُ عَلَيْكَ نَفْسَكَ

The most hateful statement to Allah is for a man to say to another man, ‘Fear Allah!’ and he says, ‘Mind yourself!’”

Al-Silsilah al-Saheehah by al-Albani, no. 2598

Let us explore the seventh quality that one must possess to be counted among ‘Ibadur Rahman.

These devoted servants of Allah are known for their profound reverence and honour for His speech, i.e. the Qur’an. They are known to act upon it.

Allah ﷻ says about them:

1

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخْرُوْا عَلَيْهَا سُخَّاءً وَعُمِّيَانًا

And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.

Surah al-Furqan 73

They do not become deaf and blind to reminders. Instead, they embrace and accept them with humility.

Contrary to some individuals who react with anger and arrogance when advised with the verses of Allah, ‘Ibadur Rahman respond differently. They do not repel or turn away from divine guidance; rather, they listen attentively and open their hearts and minds to the wisdom within Allah's words.

‘Ibadur Rahman respond by listening, not just hearing in the superficial sense, but in a way that benefits them. This type of listening involves deriving benefit and understanding from the verses of Allah. It goes beyond mere auditory reception to a deeper level of comprehension and application.

In the Qur’an, Allah ﷻ mentions that some people will regret on the Day of Judgment, saying:

2

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"

Surah al-Mulk 10

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The most hateful statement to Allah is for a man to say to another man, ‘Fear Allah!’ and he says, ‘Mind yourself!’”

Al-Silsilah al-Saheehah by al-Albani, no. 2598

It is considered among the worst things a person can do. Rejecting or dismissing guidance from Allah ﷻ is a serious matter, and ‘Ibadur Rahman distance themselves from such behaviour.

Engaging in Abundant Du'ā

Chapter Eight

Let us delve into the eighth and last quality that one must possess to be counted among ‘Ibadur Rahman.

These devoted servants of Allah are known for their consistent and sincere supplication, always turning to Allah ﷻ in humility and begging for His mercy and guidance.

Allah ﷻ says:

01

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And those who say: “Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqûn - the pious.”

Surah al-Furqan 74

‘Ibadur Rahman never cease to make du’aa to Allah. Whether faced with worldly matters or concerns for the hereafter, their hearts are deeply connected to Allah.

Their supplications are not limited to personal needs; they extend their prayers to encompass their families. They make comprehensive du’aa, seeking the well-being and righteousness of their spouses and children.

One of the remarkable aspects of their supplication is its inclusiveness. In a beautiful du’aa quoted above, ‘Ibadur Rahman implore Allah ﷻ to grant them wives and children who bring joy and warmth to their eyes. They seek not only worldly success for their progeny but also the highest form of success – piety and righteousness in both this life and the hereafter.

‘Ibadur Rahman recognise the importance of making du’aa for future generations. Their supplications extend to the righteous upbringing of their children, making them among the Muttaqeen – those who perfect their inner and outer selves.

As a recompense for having achieved these eight qualities, Allah ﷻ promises ‘Ibadur Rahman elevated stages in Jannah. Their high levels and stations will be such that even the prophets and righteous individuals will feel a sense of jealousy towards them.

The Prophet ﷺ said:

02

إِنَّ مِنْ عِبَادِ اللَّهِ لَأُنَاسًا مَا هُمْ بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يَغِبُّهُمْ الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ مَكَانِهِمْ مِنَ اللَّهِ تَعَالَى [...] هُمْ قَوْمٌ تَحَابُّوا بِرُوحِ اللَّهِ عَلَى غَيْرِ أَرْحَامٍ بَيْنَهُمْ وَلَا أَمْوَالٍ يَتَعَاطَوْنَهَا

There are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah, the Most High [...] They are people who love one another for the spirit of Allah (i.e. the Qur'an), without having any mutual kinship and giving property to one.

Sunan Abi Dawud 3527

In Jannah, ‘Ibadur Rahman will enjoy a continuous state of peace, with angels greeting them with words of Salaam.

In conclusion, it is essential to recognise that these qualities are not a means of helping Allah; rather, they are a source of success and prosperity for the individual. Allah, being self-sufficient, does not need our worship. Instead, these qualities bring success, prosperity, and elevated status to those who embody them.

May Allah ﷻ grant us the ability to emulate the qualities of ‘Ibadur Rahman and bless us with success in this world and the hereafter. Ameen.



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